



## Gurdjieff's Confessions

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From the West I wished to take the knowledge that the East could not give me. From the East I took theory; from the West, practice. That which is in the East did not exist in the West and vice versa. That is why each alone has no value. Together they complete each other.

### His First Life Aim

The trouble is that until this time the aim of my inner world had been concentrated only on my one unconquerable desire to investigate from all sides, and to understand, the exact significance and purpose of the life of man.

### His Second Life Aim

This other newly arisen aim of my inner world was summed up in this: that I must discover, at all costs, some manner or means for destroying in people the predilection for suggestibility which causes them to fall easily under the influence of "mass hypnosis."

### *Hide One's Light*

He stated that, contrary to the principles expressed in the "Sermon on the Mount", as it was frequently interpreted, it was necessary to "hide one's light" from the ignorant and the uninitiated as they would only, quite automatically, attempt to destroy any such "light" or "knowledge"; however, it was equally important not to hide that same knowledge or "light" from oneself and from others who were working seriously and honestly towards the same goals of self-development and proper growth.

### *how close to the truth*

Crumbs of truth are scattered everywhere; and those who know and understand can see and marvel how close people live to the truth, yet how blind they are and powerless to penetrate it.

### *why he became a writer*

Since I had not, when in full strength and health, succeeded in introducing in practice into the life of people the beneficial truths elucidated for them by me, then I must at least, at any cost, succeed in doing this in theory, before my death.

### *my teaching is my own*

Tibet is an example where, ten years ago, all government was in the hands of the monks. But they couldn't put my ideas into practice, because my teaching was not known to them. My teaching is my own. It combines all the evidence of ancient truth that I collected in my travels with all the knowledge that I have acquired through my own personal work.

*Is the attainment of any kind of occult possibilities one of the subjects of this 'education'?*

*Gurdjieff:* Truth is one. It existed always and is as old as the world itself. In distant times there existed a real knowledge, but owing to all kinds of life circumstances, political and economic, it was lost and only fragments of it remain. These remains I collected with other people. We learned of them and found them through people, monuments, customs, literature, our own experiments, comparisons and so on.

*the only representative of the Fourth Way*

But there is a Fourth Way. This is also called Yogism, but it is different because this kind of yogi has a secret by "heredity" - initiate secrets. By this way, with a teacher, a man with the possibility can do the work in six months and then be his own teacher. I am the representative of the Fourth Way. And I have no concurrent (rival). For instance, ordinary yogis who do not know these secrets lie for three hours a day to learn how to use air. With my secret short-cuts they could do this in five minutes - in fact, like magic, drink the elements they need from air out of a glass.

*Man is a different formula*

Someone asked if it was true that man evolved from animals. Gurdjieff said no, man was from a different order of Nature, a different formula.

*a commander of the Knights of the Holy Sepulchre*

...and went on to say that he is one of the four Commanders of the Knights of the Holy Sepulchre, and have special order...He said how the head of this Order came and spent several weeks at the Priore, and used to go to the highest part of the Russian bath there.

*I AM universal*

A young woman asked him who he was: was he an Egyptian? He smiled and said no, he was "universal". Then pulling down the ends of his moustache, "sometimes I 'am Chinese and sometimes" turning his moustache up and holding the ends out stiffly, "I am Italian".

*Socrates and Gurdjieff*

The Greek sage Socrates was a follower of this method (the method that Gurdjieff taught) and, in order to obtain shocks for evoking an intense manifestation of his inner struggle, he even looked for a corresponding wife, and, having married her, he compelled himself to endure externally, patiently, for the rest of his life, the constant scolding and nagging of his Xantippe.

What I have to give cannot be paid for; it is priceless. Therefore, if you need it, you must steal it.

When I was small boy I see that around me all people was animal. I see and I know

that for me that must not be. And I was son of poor man. Even bread not have.

In my case, as a child I did not play with toys. I was less under imagination. I saw what life was like at a very early stage.

I often went to Baku because there was a society there, composed mostly of Persians who were studying ancient magic, of which I had been an associate member for a long time.

### *the greatest secret about human nature*

But what is a whole lifetime if such a thing is possible? Ever since I was a young boy, I have known of the existence of this power and of the barriers that separate man from it, and I searched until I found the way of breaking through them. This is the greatest secret that man can discover about human nature.

### *Gurdjieffs search for Truth*

Gurdjieff, when young studied Indian philosophy, and later read Madame Blavatsky's books, and in course of his travels in India and Tibet discovered that 9 out of 10 of her references were not based on her personal knowledge. He said that it cost him several years of exploring to verify this. In Tibet he got himself appointed collector of dues from the monasteries for the Dalai Lama, and in this role was able to go into any monastery. He discovered instances of abnormal development, "high elevations", what are called "magic powers", but he says that he found little, apart from something in certain dances and ceremonies, which could be described as objective knowledge. Most of the powers developed by certain monks were diversions from the normal, interesting, but not useful for a method of self-development for people of the Western World, such as he had in mind.

### *on Pentland and Bennett*

Once he pointed to me and to an old friend (Lord Pentland) of mine sitting next to me, saying: "Mr. Bennett is like Judas; he is responsible that my work is not destroyed. You are like Paul; you must spread my ideas." In the sequel the second part at least of this prophecy was fulfilled, for the friend in question took the lead in securing the publication of All and Everything.

### *the Secret Doctrine*

The doctrine has always existed, but the tradition has often been interrupted. In ancient times certain groups and castes knew it, but it was incomplete. The ancients went in too much for metaphysics. The doctrine was too abstract.

### *Why have you come to Europe?*

Gurdjieff: "Because I want to combine the mystical, Oriental spirit with the scientific, Occidental spirit. The Oriental spirit dwells in the truth, but only in its tendencies and general ideas; the Occidental spirit dwells in the truth in so far as its methods and

technique are concerned. Only Occidental methods are good in history and observation. I want to create a type of sage who unites the spirit of the Orient and the technique of the Occident."

#### *a Man number 7*

Then he announced that he could write a check with seven zeros. "Even your King cannot do that!" His bank would at once honor such a check. At first I thought he was joking, when suddenly I realized that he was speaking specially to me and no one else was realizing, I said to him that it must be a special bank. He said, "Yes, only allow people who can write check at least with six zeros." This made his meaning perfectly clear, but to confirm it to myself I said, "Such a bank can only have very few clients." He said, "Yes, but now they make big reclame." Two or three more sentences were added, including his saying, "For a long time now I can write check with seven zeros."

#### *on Professional Occultism*

There is only one thing incompatible with work and that is "professional occultism": in other words, professional charlatanism. All these spiritualists, healers, clairvoyants, and so on, or even people closely connected with them, are none of them any good to us. And you must always remember this and take care not to tell them much because everything they learn from you they might use for their own purposes, that is, to make fools of other people.

#### *the Teaching of the Sufis*

The majority of religions live, act, believe in accordance with holy scriptures, precepts and commandments. At the same time there has existed a teaching of learned followers who have tried to put into practice all religions, all sayings, all teachings without infatuation, without faith. They did not worship blindly. Before accepting something they practiced it. What could be put into practice was accepted, what could not be was rejected. In this way a new religion was formed, although the material for it was taken from other religions. The teaching about which I speak now is the teaching of the Sufis. This teaching says the following about the angel and the devil: every action of a man, every step, every moment, every movement emanates either from the one or from the other. Emanations from both (result) are equally deposited in the human organism in the form of certain crusts of real tangible matter which one can examine and distinguish whether the crust is of one kind or another. Each crust obeys certain laws, leads to certain consequences. And in the case of man things whispered by the devil have a greater effect.

#### *mass movements are failures*

He said that time was very short—it was necessary to achieve this harmony as soon as possible to avoid complete disaster. Philosophies, religions and other such movements had all failed to accomplish this aim, and the only possible way to accomplish it was through the individual development of man. As an individual developed his own, unknown potentialities, he would become strong and would, in turn, influence many

more people. He added, grimly, that he was in no sense joking when he had said that time was short. Further, he said that history had already proven to us that such tools as politics, religion, and any other organized movements which treated man "in the mass" and not as individual beings, were failures. That they would always be failures and that the separate, distinct growth of each individual in the world was the only possible solution.

*I suffered for you to be happy*

Then listen! For example, you, with all the fibers of my soul, as it is said, I hate you! It is all the same whoever you are – man or woman, young or old, in a word, if you are a human being – I hate you!!! Now you will only be eaten up by curiosity why have I this hate for man? Well, I will also explain this to you at once. I hate you because all my life – that is half a century – I have labored and suffered for you, day and night, to discover why you are unhappy, and whether it was possible to make a man, who was quite indifferent to me, happy. I have worked so hard that I can freely say harder than any man on earth. The result of it all is that all who have ever known me will either hate me or call me a speculator or an enthusiastic psychopathic visionary or what-not.

If beautiful face have man or woman, always I know is merde. If lawyer or engineer I need, never I choose beautiful face - merde is. I choose monster. He is not spoiled. He study when young, is clever. This is fault of education and parents.

I know what is state of each man around me, because I am educated man, I have knowledge.

My past was till accident, then I begin my real life, I am only boy of twelve.

*G.s death in 1924*

All is different since accident. Then I die, in truth, all die. Everything began then from new. I was born that year, 1924. I am now twelve years old boy, not yet responsible age. I can remember how I was then - all thought, feeling. I was heavy, too heavy. Now everything is mixed with light.

*after the accident in 1924*

First of all, there are very few people who understand. I gave all my life for my Work, but the result from other people in general was not good and that is why I think it is not necessary for those few to sacrifice their lives here. People can leave immediately or stay on as guests for two weeks. All the same, I cannot throw away all my Work ... In two weeks I will begin a new work. The names of those who may stay will be posted. Others will have to leave.

When I tell, it means something. Never I tell something without a meaning.

Not enough read my words - also must think about what read, otherwise empty will remain.

You believe: if i tell you to sit in the middle of the street, you will sit there. I believe only what I can measure, and then I know.

Thirty years ago I could imagine, even was time I imagine I was God - or your Uncle Sam.

The other time he was speaking of men on earth who work on themselves. "Many man on earth more than me," he said. "I have long way to go."

I am sometimes God and sometimes I have 10,000 devils.

I am the same as other men, but I know and understand more.

I am small compared with those that sent me.

Other people read books, but I verify.

I needed rats for my experiments.

I'm interested in everything, because it is necessary know all things for self in life.

#### *a few of millions*

He said that tonight we were very few, but these few must be thankful that they were here, because they had heard this. (What he had been saying about work.) Of all the millions of people who exist, it is they, these few, who have heard these words and should consider themselves lucky.

#### *Gurdjieff's weakness*

Is because I waste my time trying to make people understand. So everything I have - except. Why I have all except is because I have knowledge. Now about this weakness that consists in trying to give understanding to people - this weakness is only this much. (He measures off a quarter of an inch between thumb and forefinger.)

*What about people who have never met you, or will never meet you? How will they be able to understand Beelzebub's Tales?*

*Gurdjieff:* Perhaps will understand better than many always around me. You, by the way, you see much of me and become identified with me. I not wish people identified with me, I wish them identified with my ideas. Many who never will meet me, simple people, will understand my book. Time come perhaps when they read Beelzebub's Tales

in Churches.

*Man is unimportant thing*

In fact the sheep and camel are better than man; man, who should be like God, has to learn from the animals. Though he doesn't believe it, because he thinks himself very great. In reality, man is like louse; both unimportant things, both easy to destroy. Oh yes, Ouspensky very nice man to talk to and drink vodka with, but he is weak man.

*ordinary people do not exist for GOD*

He spoke at length about the animalcules in a drop of water and compared man on earth to such small things. Ordinary people did not and could not exist for God or even for the angels. He said to one person, "YOU are so small that even the smallest devil cannot see you."

*why study higher dimensions*

There higher dimensions or higher worlds where the higher faculties of man free play. But what is the use of studying these worlds theoretically? Suppose that you could prove mathematically that the fifth dimension really does exist, what use would that be to you so long as remain here?

*Gurdjieff's inner wealth*

And I possess such "inner wealth" that in the objective sense it is worth many times more than all the money that can be imagined by the human brain, such as, for example, the whole estate which fell to the so-called "New York five-and-ten heiress," plus all the money hoarded in cash by the peasants of France.

*becoming the perfect actor*

In my youth I, too, as you more or less know, being convinced of the truth of that, worked on myself very, very much in order to attain such a blessing which, as I thought, was predetermined by Heaven. After enormous efforts and continuous rejection of nearly everything deserved in ordinary life, I finally attained to such a point that nothing from the outside could really touch me internally; and, as far as acting is concerned, I brought my parts to such an ideal perfection as was never dreamed of by the learned people of ancient Babylon when they were manifesting as actors on the stage.

*I know this path*

Only he who is convinced that he is heading directly over a precipice toward annihilation understands the vital necessity of following a path that leads somewhere. I know this path. It is very difficult but it can prevent 'weeping and gnashing of teeth'.

*think of all aspects*

Everything in the Work is related to everything else. Some people have worked giving all attention to the Law of the Octave, others to the Law of Otherwise, and so on. This



is wrong. Here in America you have worked only with self-remembering - now you are candidates for the insane asylum. You must think of all aspects of the Work.

### *the four laws of Manu*

Essence is germ of astral body, astral body germ of mental. In laws of Manu, four groups of men in humanity. Brahmins who teach, Kshatriyas who govern, Vaishyas who work, Sudras who serve. To become an effective Brahmin, must go through all the other three stages. Today no real Brahmins. Law of Manu corrupted. We have castes.

### *why he wrote in Cafés*

I always work in cafes, dance halls, places where I see people, how they are; where I see those most drunk, most abnormal. Seeing them I can produce impulse of love in me. From that I write my books.

### *learning how to give*

(to Orage) You not know how to give. You only let others take. Let them take, you do no good: you lose and they get dependent. Not easy to give. Learn how to give, then you make other people free.

### *the challenge of a teacher*

In life is only necessary for man to find one person to whom can give accumulation of learning in life. When find such receptacle then is possible die.

### *trials of teachers*

He also said that while one individual might be able to influence, in small ways, a great many other individuals, in the final sense one man could only pass on the knowledge he had acquired to one other man, which was one of the great trials of teachers throughout history.

### *without suffering Man cannot grow*

Suffering important because is also part of life, necessary part. Without suffering man cannot grow, but when you suffer, you think only of self, you feel sorry for self, wish not to suffer because this make you feel not comfortable, make you wish escape from thing that make you feel bad. When man suffer, he feel only self-pity. Not so if real man. Real man also sometimes feel happiness, real happiness; but when he also feel real suffering, he not try to stop this thing in self. He accept this because he know is proper to man. Must suffer to know truth about self; must learn suffer with will. When suffering come to man must make *intentional* suffering, must feel with all being; must wish with such suffering that it will help make conscious; help to understand.

### *impartial love*

When asked to define a proper, objectively moral love between people - one for another - he said that it would be necessary to develop oneself to such an extent that it would be possible to "know and understand enough to be able to aid someone else in doing

something necessary for himself, even when that person was not conscious of the need, and might work against you"; that only in this sense was love properly responsible and worthy of the name of real love.

### *one real Man among millions*

Its possible that millions of men may be in this unhappy situation, but that must not stop us. Even if there are millions of incomplete half-men - thanks, objectively, to their own fault - with all the suffering this implies, this number can be more readily accepted if even one man escapes the sad fate that awaits all who do not fulfill their duty to nature." There were immediate protests: "By what right do you assert such things? For what purpose?"

Mr. Gurdjieff smiled compassionately, and said gravely, "You know, one who has been freed can save ten others; these ten can then save a hundred; these hundred, thousands; these thousands, millions. So, millions of suffering and unhappy human beings can cause millions of joyful human beings to appear. Such could be the blessing brought by the emergence of these "new men". As for my right to say this, it arises from my duty to serve objective knowledge."

One man without quotation marks is worth all your kings with all their objects.

### *nobody deserves my work*

We smoked and joked. I asked Gurdjieff certain questions about myself. He said I did not deserve to know. I asked, 'If I do not deserve, then who does?' His reply was that nobody deserved. I asked, 'Then for whom are you doing all this work?' 'I will live for coming generations,' he said. 'It is for them.'

### *Nature will retaliate against Man*

He said that man was not only the chief, but perhaps the only, organism that interfered constantly and radically with the balance of nature, a very dangerous activity under any circumstances, and particularly dangerous when men did not know what they were doing and did not even take nature into consideration. He said that nature was infinitely patient, constantly adapting herself to the strains imposed on her by these machinations of mankind, especially scientists, but he warned that nature would, in the long run, be forced to "get even", as it were, and impose a proper balance and harmony on man.

### *Rich and Poor only understand money*

Cannot be understanding between rich and poor, because rich and poor, both, only understand money. One understand life with money and despise people without money. Other understand life without money and hate people who have money. This woman now hate self because guilty about being rich. Poor man hate self - or sometimes just life - because feel guilty about not having money or feel cheated by world. With such unreal, false attitude, impossible understand any serious thing like my work.

### *I never needed money for self*

You remember Prieure and how many times I have struggle with money. I not make money like others make money, and when I have too much money, I spend. But I never need money for self, and I not *make* or earn money, I *ask* for money and people always give, and for this I give opportunity study my teaching, but even when they give money still almost always impossible for them learn anything. Already, they think of reward ... now I owe them something because they give me money. When think of reward in this way, impossible learn anything from me.

### *my destiny is to play many roles*

I play many roles in life ... this part of my destiny. You think of me as teacher, but in reality, I also your father ... father in many ways you not understand. I also 'teacher of dancing', and have many businesses: you not know that I own company which make false eyelashes and also have very good business selling rugs. This way I make money for self and for family. Money I 'shear' from disciples is for work. But other money I make for my family. My family very big, as you see - because this kind old people who come every day to my house, are, also, family. They my family because have no other family.

Never lie, play roles. Be something else than what you have habit of being. Know what you not and can know what you are. Even God play roles. Playing roles teaches sincerity, changes attitudes.

The extraordinary man is just and indulgent to the weaknesses of others; and he depends on the resources of his own mind, which he has acquired by his own efforts.

### *most human suffering is valueless*

He also said that as one grew and learned in life one came to know that one's own suffering was as nothing when compared with the necessity of having to watch the seemingly unnecessary suffering of others. In a sense, he said that the hardest trial of life was the inability to alleviate the suffering of others - and what made it worse was that most human suffering was valueless in that it never served a useful purpose - was never experienced consciously, for a proper aim. Instead of "using" their suffering for the development of their higher consciousness, people spent all their time using every means they could find in an attempt to alleviate suffering that, in any case, could not be alleviated.

### *my system is based on consciousness*

All these systems have had their influence on mankind at different periods of history. Faith, hope and love have all been tried. But if you were to ask me about this system, I would answer you by saying that it is based on consciousness. In this system that I teach the emphasis is not on faith, or hope, or love, but on consciousness. For this reason I begin by saying that Man is not yet conscious, although he believes he is.

*Man lives his whole life in a state of sleep*

Western psychology, as contrasted with Eastern psychology, starts from the idea that Man as he is is fully conscious and that there is no further state of consciousness possible for him. This is where Western psychology is at fault. A man, as he is, is not fully conscious. What he calls consciousness is not, in my sense, consciousness. From the standpoint of the system that I teach, Man is in the illusion that he is already conscious, whereas actually he is in a state of sleep and he lives his whole life in a state of sleep.

Man believes he is conscious. He believes that all he does and says is done and said in a full state of consciousness. But this is not the case.

‘Every man must have a teacher. Even I, Gurdjieff, have my teacher.’ He would sometimes add, ‘I am never separated from my teacher, even now I am communicating with him.’

*What would it be like to be conscious in essence?*

Gurdjieff: "Everything more vivid."

*A man, who was not a pupil, asked Gurdjieff what he was trying to do.*

"I try to make human beings," Gurdjieff replied.

*Mr. Gurdjieff, what are you trying to do?*

"What I try to do?" Mr. Gurdjieff replied, "I try to show people when it rains the streets are wet." That struck me so strongly that I have never forgotten it.

*the function of consciousness is to become aware of its existence*

The true sense of life is "*connaissance*". All life, all experience, leads to "*connaissance*". The world is everything existing. Man, in becoming conscious, becomes conscious of himself and of the world of which he is a part. The function of consciousness is to become aware of his, and its, existence. One's relation with oneself and with the world - this is "*connaissance*", or knowledge.

*talking about India*

Henri Tracol asked about Krishnamurti, and Mr. Gurdjieff talked about Mrs. Besant, Mme. Blavatsky, and so on. He said he had met Blavatsky. He went on to talk about India: how many people go there looking for truth, but India is only "bordel for truth."

*the highest caste of humanity*

A man who wishes to change must have the necessary energy. There is a special substance - let us call it "higher emotional energy" that you need. You do not know where to get this substance, but I know. Later you will know too and then you will understand this work. Those who can give this substance to others who need it belong to a special section of the highest caste of humanity.

### *the source of all energy*

He said that sex, being basically the source of all energy and therefore, potentially, the well-spring, for example, of art, had also become for most people nothing more than the most titillating diversion of the many forms of amusement known to modern man. Because of this, energy that could be used - and was destined to be used - for a serious, and high purpose, was simply wasted; thrown away in a frantic chase after pleasure. While he did not specifically condemn other ordinary, civilized habits, he criticized it from the point of view that any waste is improper to man.

I can lift you to Heaven in a moment, but as quickly as I lifted you up you would fall back down, because you would be unable to hold on. If water does not reach 100 degrees [C], it is not boiling.

If I take the hand of my neighbour and we all hold hands, I can drain the doctor until she dies of it.

Was time, thirty years ago, when I could split that table with thought.

Thirty years ago I had it so much that I could split that table in two from a distance, if I so wished, and kill a large animal like a yak.

### *the power of thoughts*

For instance, the development of the power of my thoughts had been brought to such a level that by only a few hours of self-preparation I could from a distance of tens of miles kill a yak; or, in twenty-four hours, could accumulate life forces of such compactness that I could in five minutes put to sleep an elephant.

### *Zombies live among us*

Moreover, it happens fairly often that essence dies in a man while his personality and his body are still alive. A considerable percentage of the people we meet in the streets of a great town are people who are empty inside, that is, they are actually already dead.

The number of dead people walking the street - if you really knew - is incredible.

### *the danger of seeing the truth*

It is fortunate for us that we do not see and do not know it. If we knew what a number of people are actually dead and what a number of these dead people govern our lives, we should go mad with horror. And indeed people often do go mad because they find out something of this nature without the proper preparation, that is, they see something they are not supposed to see. In order to see without danger one must be on the way. If a man who can do nothing sees the truth he will certainly go mad.

### *becoming an oak or fertilizer*

Must learn from Nature. Man is also organism. Nature make many acorns, but possibility to become tree exist for only few acorns. Same with man - many men born, but only few grow. People think this waste, think Nature waste. Not so. Rest become fertilizer, go back into earth and create possibility for more acorns, more men, once in while more tree - more real man. Nature always give - but only give possibility. To become real oak, or real man, must make effort. You understand this, my work, this Institute, not for fertilizer. For real man, only. But must also understand fertilizer necessary to Nature. Possibility for real tree, real man also depend just this fertilizer.

### *conscious Man would not serve nature*

If Man were properly conscious, he would not serve Nature. He was created to awaken - to develop. But he is gradually losing all sense of himself - losing indeed everything of value for himself.

### *doing with whole attention*

"When you do a thing," he said once, "do it with the whole self. *One thing at a time*. Now I sit here and I eat. For me nothing exists in the world except this food, this table. I eat with the whole attention. So *you* must do—in everything. When you write a letter, do not at the same time think what will be the cost of laundering that shirt; when you compute laundering cost, do not think about the letter you must write. Everything has its time. To be able to do *one* thing at a time ... this is a property of Man, not man in quotation marks."

### *all life is hidden in design*

Whenever someone questioned why Gurdjieff described himself to visitors as a rug merchant, he replied: "Why dealer in rugs? Answer simple. I sell knowledge. All is in rugs around you, all. Read! All life is hidden in design." The rugs on his floors and walls were texts, stories to be read. Rug or carpet designs, like folk stories, transmit traditional cultural lore from one generation to another. Gurdjieff had always insisted that story, myth, art and dance reduplicate objective language, and that symbols veil truths.

### *God wants our evolution*

God can maintain the universe without help, through himself. But He is good: He wishes beings to fulfill themselves in the universe, so that they can enjoy beatitude and become His children, capable of penetrating to an understanding of the being that created the world.

### *God cannot help us*

Organic life is so strong that no one can change his situation by himself. Suppose that God wants to help us; He cannot. The earth is too small to be affected by God's Will. If the earth is too small, how much more man?

### *Man can become better than angels*

In answer to a remark from someone Gurdjieff began to speak about 'silly angels' and said that if a man works on himself and purges himself of undesirable elements he will be better than an angel, a being with more understanding and experience.

### *we are fallen angels*

The angels are pure, and there is no place for them to go. We on this earth are fallen angels, but we have a place to strive for, objectively and actively to come to.

But whichever way we take, our aim is to develop our soul, to fulfil our higher destiny. We are born in one river where the drops are passive, but he who works for himself is passive on the outside and active inside. Both lives are according to law: one goes by the way of involution and the other by evolution.

### *a new conception of God*

Whilst they were talking in this vein, someone asked Gurdjieff if he would disclose his own 'whim,' and he said it was to live and teach so that there should be a new conception of God in the world, a change in the very meaning of the word.

### *real cunning*

The highest aim of man is to be cunning. Man with real cunning is man without quotation marks. Angel can do only one thing. Devil can do all. Men like that are nearest man can ever get to God, because only then he has impartial justice.

### *self-knowledge and work on oneself*

"Man"—this is a proud term, but we must ask ourselves what kind of man? Not the man, surely, who is irritated at trifles, who gives his attention to petty matters and gets involved in everything around him. To have the right to call himself a man, he must be a man; and this "being" comes only through self-knowledge and work on oneself in the directions that become clear through self-knowledge.

### *Do you teach any positive doctrine over and above questions of method?*

*Gurdjieff:* "Yes. Few human beings have a soul. Nobody has a soul at birth. One must acquire a soul. Those who do not succeed in this die. The atoms disperse and nothing remains. Some make a partial soul and are then subject to a kind of reincarnation that permits them to progress. Finally, a very small number of men succeed in possessing immortal souls. But this number is extremely small. There are only a few of them. Most of those who accomplish anything have only partial souls."

### *Real love is a Cosmic Force*

Real love is the basis of all, the foundations, the Source. The religions have perverted and deformed love. It was by love that Jesus performed miracles. Real love joined with magnetism. All accumulated vibrations create a current. This current brings the force of love. Real love is a cosmic force which goes through us. If we crystallize it, it becomes a

power—the greatest power in the world.

### *the flow of the Kundalini Energy*

To cause flow in the vertebral column, you must first do an exercise in order to get accustomed to having sensations of the Kundalini. You know what that is? We used to have there a tail, formerly. It is necessary to do this only as an exercise, to have the sensation of this spot.

### *the Moment of Conception*

Gurdjieff was at pains to show that we as individual essences are not God's handwork, but the results of heredity and the conditions of our conception. I had never before heard him speak of the importance of the moment of conception. He described the state of the father and mother: how they lie together in bed and experience the sounds and scents coming from the garden, and are happy; and so a human seed is sown that is destined for happiness. But if they are full of passion, angry with one another or with anyone else, or if the father is only thinking of his cheque book and how much the baby will cost—then all these influences filter the seed, and the essence is formed with tendencies to hatred and avarice. GOD is not responsible for this. He made man to be clean: if he is now dirty it is his own fault.

### *GOD made a mistake*

Gurdjieff once was telling Elizabeth Gordon, that he had made a mistake. He went on to say that even God made a mistake, one big mistake. Miss Gordon replied that she thought God had done everything necessary to forestall the effect of the Merciless Heropass - "Time, that wears away every living thing". Gurdjieff said, "Yes, everything but one thing; he made an umbrella when he should have made an enema, and now he is idiot and like everyone else sits in galoshes." This seemingly senseless expression puzzled me; only after a long time did I begin to perceive a great truth in the parable.

### *in World real Man not exist*

Not necessary for woman do work of man in world. If woman can find real man, then woman become real woman without necessity work. But, like I tell, world mixed up. Today in world real man not exist, so woman even try to become man, do man's work which is wrong for her nature.

*It seems rather a silly question to ask, but what would you say is the difference between men and women?*

*Gurdjieff:* In general, men have minds more developed; women, feelings more developed. Men are logical, women are not logical. Men should learn to feel more, women to think more. You must think, feel, and sense a thing before it can become real to you.



### *Once existed Real Marriage*

He said that there was something - a kind of relationship that rarely existed in modern times - that was worthy of the term "real marriage"; that marriage as we knew it was nothing more than legal sexual intercourse, and that since most people, men and women, were sexually motivated and therefore needed variety, such relationships rarely lasted and usually ended in divorce. He said that there were occasional exceptions to this rule - when a deeper, more valid relationship developed out of something that was purely sexual in the beginning, but that this was rare.

One must decide: All or nothing. It is simple, all or nothing. If you know your past nothingness, then decide; either you want to transfer this nothingness into something, or you will perish.

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